THE NEWBERRY LIBRARY

THE ALFRED E. HAMILL
BEQUEST

A NEW YEERES GVIFT

FOR THE RIGHT HONORABLE

AND VERTVOVS LADY

THE LADY ARSKEINE

OF DIRLTOVN.

OF *THE HAND WRITTING AND*

LIMMING OF MEE ESTHER

INGLISH, THE I. OF IANNVAR,

1606. 1608

THE NEWBERRY
LIBRARY

TO THE RIGHT HONO-
RABLE LADY MY LADYE
ARSKENE OF DIRLTOWN;

MADAME, that one vnknowne to your La: hes emboldened him selfue to salut you with a fewe grapes of his collection, I hope your La: shall not altogether mislyk therof: I assure trust I yea shal esteme me impudent or that I haue transcendit the limites of shamefulnes (wherewith our sexe is commonly adorned) in presenting this small work of my pen and pouill to a lady with whom I haue had no familiarity; for altho yea haue perchance neither seen nor hard of me, yit your noble and worthy Lord has both, and can best report of me, therefor haue I send this little offrand of myn to his La: to be deliuerde vnto you. Thus moued (most vertuous Ladie) by the excellent fame of your heroïe vertues to prepaire for you this few blossomes which in all humilitie I offer to your La: praying you accept therof, and giue the same him kid corner in your cabinet; not mervell to meete you with lon ger leetre, only if I had knowen your La: had bene a Student in french I should haue made this in the same language. Thus in all humility I tak my leeue. Besee ching almightie God to giue you with all increas of honour long life and god health. This first of Ianuar 1606. 1606 Thus Vnder your La: Ma-

most humble and affectionnat seruand

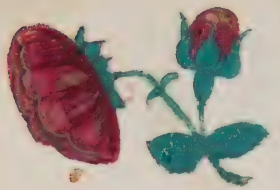
M ESTHER INGLIS

The fear of the lord is the beginning
of knowled but fooles despise wisdom
and Instruction My sonne hear thy fathers
Instruction and forget not thy Mothers
teaching for they Shalbe a comely ornament
vnto thy head and as chaines for thy necke

The fear of the lord is the beginning
of knowledg but fooles

The feare of the Lord is the begin-
ning of knowledge: but fooles despise wisedome and in-
struction. My sonne, heare thy fathers instruction, and for-
sake not thy mothers teaching. For they shalbe a comely or-
nament vnto thyne heade, and as chaines for thy necke.

The feare of the lord is the beginning



When wisedome entreth into thine heart, and knowledge delighteth thy soule, Then shall counsell preserue thee, and vnderstandyng shall keepe thee. And deliuer thee from the euil way, and from the man that speaketh froward things. And from them that leaue the wayes of darkenes. Which reioyce in doing euill, and delight in the frowardnesse of the wicked. Whose wayes are crooked, and lewd in their paths.

When wisedom

Blessed is the man that findeth wis-
dome, and the man that getteth vnder
standing. For the merchandise ther-
of is better then merchandise of siluer

MY SONNE, KEEPE MY WORDS, AND HIDE MY COMMANDE-
MENTS WITH THEE. KEEPE MY COMMANDEMENTS, AND THOV
SHALT LIVE, AND MINE INSTRVCTION, AS THE APPLE OF THIN
EIES. BINDE THEM VPON THY FINGERS, AND WRITE THEM V-
PON THE TABLE OF THINE HEART.

HE THAT LOVETH INSTRVCTION, LOVETH KNOWLEDGE: BVT HE THAT HATETH CORRECTION IS A FOOLE. A GOOD MAN GETTETH FAVOVR OF THE LORD: BVT THE MAN OF WICKED IMAGINATIONS WILL HE CONDEMNE. A MAN CANNOT BE ESTABLISHED BY WICKEDNES: BVT THE ROOTE OF THE RIGHTEOVS SHAL NOT BE MOOVED. A VERTVOVS WOMAN IS THE CROWNE OF HER HVS-

OVER.

A soft answere turneth away wrath: but grie-
vous words stirre vp anger. The tongue of the
wise useth knowledge aright: but the mouth of
fooles babbleth out foolishnesse. The eies of the
lord:

A gracious woman attaineth to honour: and the strong men obtaine
riches. He that is mercyfull rewardeth his owne soule: but he
that troubleth his owne flesh is cruell. The wicked worketh a decei-
full worke: but he that soweth righteousnesse shall receive a sure
reward. As righteousnesse leadeth to life, so he that followeth &c:

A wicked messenger falleth into euill: but a faithfull am=
bassadour is preseruation. Pouertie and shame is to him
that refuseth instruction: but he that regardeth correction
shall be honoured. A desire accomplished delighteth the soule.

A wise woman buildeth her house: but the foolish destroyeth it with her owne hands. He that walketh in his righteousnes, feareth the Lord: but he that is lewd in his waies, despiseth him. In the mouth of the foolish is the rod of pride: but the lips of the wise preserue them. Where none oxe are, there the cribbe is emptie.

A diserete seruant shal haue rule ouer a lewd sonne: and he shall di-
uide the heritage among the brethren. As is the fining pot for sil-
uer, and the furnace for gold: so the Lord trieth the hearts. The
wicked giueth hede to false lips, and a lyar hearkeneth to the naugh-
ty tongue. He that mocketh the poore, reproacheth him that made him

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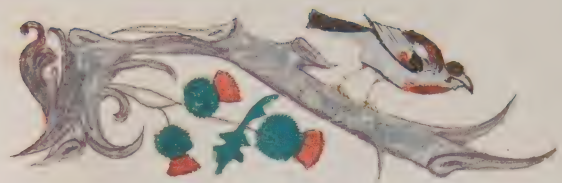
As the snowe in summer, and
as the raine in the harvest are not meete, so is honour
unseemely for a foole. As the sparrow by flying, and the
swallowe by flying escape, so the curse that is causeles
shall not come. Unto the horse belongeth a whipe, to the

The steps of man are ruled by the Lord how can a man then
vnderstand his owne way? It is a destruction for a man to de-
voure that which is sanctified, and after the vowes to inquire.
A wise King scatereth the wicked, and turneth [illegible] wheele
to turne ouer them. The light of the Lord is the breath of man.

The kings heart is in the hand of the Lord, as the riuers of waters, he turneth it whithersoeuer it pleaseth him. Euery way of a man is right in his owne eyes: but the Lord pondereth the hearts. To doe iustice and iudgement is more acceptable to the Lord then sacrifice. A hautie looke and a proud heart, which is the light of the wicked is sinne.

A good name is to bee chosen aboue
great riches, & louing fauour is aboue siluer and aboue golde. The
rich and poore meete together: the Lord is the maker of them all.
A prudent man seeth the plague, and hideth him self: but the foolish



Without Wood the fire is quenched

Yemoue fazze fronte me Vanitie and lies: giue

NIL PENNA
SED VSVS.

A. C. A. C.

A. C. A. C.

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see "info file"

men are comonly

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